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The Pacific Churchman

San Francisco, California

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JANUARY 1, 1905

THE CALIFORNIA CONVENTION.

The Diocesan Convention of California comes so near the beginning of the new year that in looking forward with New Year resolutions to the work of the Church, we can hardly do other than connect our anticipations and hopes with its meeting. The convention is taking an increasingly important place in the diocese. It is right that it should be so, for nothing else manifests so clearly the unity of the diocese nor is there any other agency which offers so largely an opportunity for deepening the sense of our common interests.

Of the matters which are to come before the convention of 1905, the most important perhaps in its novelty and its future possibilities is that of the House of Churchwomen The convention will listen with deep interest to the report of the committee and will act, we trust, conservatively and yet with courage. We trust also that the recent movement in the matter of the Episcopal residence will have advanced far enough to enable the committee to announce that the residence is assured, and this time, to have it a fact. Another important question will be introduced by the report of the committee on a clergy retiring fund. We understand that a very moderate canon providing for the establishment of such a fund is to be proposed; and we earnestly hope that it will carry. In all missionary affairs it will be hard for the convention to escape the enthusiasm which is growing in the Church at large. If with that enthusiasm there is a practical and earnest consideration of means for raising the apportionment of both diocesan *and general* missions, it may be that California will start upon a new career. It may be that we shall see the convention voting no longer "counsels of perfection" which no one expects to have reached, but a definite sum upon which the Board of Missions can count. It may be that we shall not again blush to note that the General Board has received only a third of the sum for which it asks. And just in that connection we wonder whether steps might not be taken to place the Cathedral Mission upon a firmer foundation.

But passing from these special questions, theer are two changes which we would like to see accomplished, or at any rate begun at the coming convention. The first concerns the treatment of the reports which are presented. The convention sometimes witnesses some rather disagreeable differences of opinion. It rarely sees any real debate. It rarely sees any attempt to bring out clearly the larger policies and principles which underlie the various diocesan activities. A criticism which picks flaws or harps upon minor matters is not what is wanted. It is neither dignified nor useful. What we want is a large-visioned discussion of the purposes and policies of the Board of Missions, of the Sunday School Commission, of the various institutions and of the work which is begun in the Cathedral Mission. The Sunday School Commission, for example, has existed for four years, but in no convention has there been any attempt either to elucidate its policy by questioning or to offer suggestion and criticism. All the more important reports might be made the occasion of serious discussion upon a high plane and greatly to our profit. And the second change is one which has been before a committee for two years. We would like to see some opportunity for the development, in accordance with the plans of the Bishop and this committee, of a real Church Congress session. The benefit of such a conference particularly to the laity and the many clergy who are more or less isolated in their work would be inestimable. It would tend directly also to raising the whole work of the convention to that plane of high seriousness of which we have been speaking.

It is all well enough for conventions of great Eastern dioceses whose clergy and laity are in close touch with one another and the central points of church work, to race through business in one day. We cannot afford to do that. We have in the convention a precious possession. We must make the most of it. We must cultivate the social aspects of it. We must make it intellectually stimulating. We must elevate into high seriousness its tone. We must make it not only a formal expression of unity, but a very real and vital bond, until every clergyman feels a new life springing in him as he goes back to his work and every layman counts it a high honor and privilege to be a member.

THE CHURCH AND MUNICIPAL AFFAIRS.

As President Symmes remarked at the recent dinner of the Merchants' Association, it is enough to bring a blush to the face of every San Franciscan to have had, as was his experience last summer, citizens of St. Louis condole with him over the municipal conditions of San Francisco. The evil is of a different character. There has certainly not been a long established and immense system of boodling in San Francisco; but there has been and is a shameful misuse of office, an almost open corruption of elections and a set of men in control whose ignorance and incompetence are perhaps quite as bad for the city as is their wickedness.

It is evident, however, that the better element in the city is roused. The reports indicate that the determination of the Merchants' Association to take the lead in an aggressive and persevering campaign, is fixed and genuine. Its members want the assistance of every good citizen.

It is in a campaign of this kind that the church can play her part. Although every political question has its moral bearings, they are too obscure in most cases where the matter at issue is chiefly economic or industrial to make it either right or expedient that the church should take a side. The pulpit cannot afford to be partisan. The preacher studies the example of Jesus Christ and sees in Him one who dealt with all such questions as it were "from above," to use Prof. Peabody's expression. Following Christ, he must try to enunciate eternal principles and to apply them in such a way that he does not become involved in any partisan tangle. He must suggest his application, but his words will be doubly effective if his hearers understand that he is absolutely sure of the princi-

ple rather than of the application and more interested in the furtherance of righteousness than of a party position. Even if there is agreement up to this point, opinions will differ as to how far the preacher may go in any particular case. Some men felt that they must preach on the silver question. Others saw no immediate and striking application of Christian principles. Some are stirred by our "colonial question"; others pass it by. But on this question now raised in San Francisco, there can be no difference of opinion. It is the duty of the pulpit to speak out when a square moral issue is found. It is not, it seems to us, to be expected that the clergy should take the lead in practical campaign work. Their province is of another kind. They have to stimulate, to rouse to action, to instruct Christian people as to what is the duty of a Christian citizen. They have to break down in every way they can the worse than pagan doctrine that the church is an exotic in the state, that the state is a great unregenerate body and that it is well for the Christian to keep aloof. Too often good churchmen are not good citizens. The pulpit has no higher function than that of training them to be good citizens. Let the pulpit cry in season and out of season that the state is God's state just as truly as the church is God's church, and a body of citizens will arise which will for all time wipe from our municipalities the conditions which to-day make them a by-word among the nations of the world.

Let There Be Light.

Father of lights, with whom no change,
Nor shadow of return,
Hath been, or ever star could range
Or sun begin to turn.

O, Thou from whom all power proceeds
To bless Thy worlds with birth,
Bestow on us the Light that leads
To fuller life on earth.

The truth that maketh not ashamed,
The love that maketh one,
The will to lift Thy weak and maimed—
So shall Thy will be done.

And all the praise to Thee be given
For all Thy gifts to us;
Let there be Light in earth as heaven,
O Light most glorious.

—Charles Mills Gayley.

The new hymn of the University of California, whose motto is, "Let there be light."

SEVENTH MISSIONARY DISTRICT.

Missionary District of Salt Lake.

The consecration of the Rev. Franklin S. Spalding to the Bishopric of Salt Lake City took place at St. Paul's Church, Erie, Pa., of which church the Bishop was rector, December 14th. The consecrators were the Presiding Bishop, Bishop of New Jersey, Bishop of Pittsburg; Presenters, Bishop of Pennsylvania and the Bishop of Central Pennsylvania; Preacher, the Bishop Coadjutor of Southern Ohio; attending Presbyters, Rev. E. J. Knight and the Rev. A. R. Taylor. On the day of the consecration Holy Communion was celebrated at St. Mark's Cathedral, Salt Lake, with special intercession for the future Bishop.

"Although no longer under the episcopal oversight of Bishop Tuttle, says the Salt Lake **Monthly Monitor,** "we may always be sure of a place in his loving heart and prayers. He writes: 'It will touch my heart with sadness to "lay down" Utah a second time. You have all been ever so good to me. God bless you.' The dear Bishop has been so good to us, to be associated with him is a privilege and joy. We can all respond, 'Heaven be praised for such a man and such a Bishop. God bless him.'"

Diocese of Los Angeles.

San Pedro. St. Peter's Mission.—The board of officers of this mission, with the advice and consent of the Bishop and the priest-in-charge, have decided to sell the church lots and purchase new ones at the corner of Tenth and Mesa streets, at present the geographical center of the town and soon, it is expected, to be the center of population. The old church has accordingly been moved to one of the lots, where it may serve as a parish hall when the new church has been erected.

Miss Marion Girdlestone, from the Nurses' Settlement, New York, has opened a first-aid room at the Church of the Neighborhood, Los Angeles, and is taking steps to organize a clinic. The Rev. T. C. Marshall (2184 E. Eleventh St.) pleads in the **Church Messenger** for help in this settlement work, especially for Christmas gifts and contributions towards the addition of three rooms to that which now serves as "a place of worship, a kindergarten room, a dispensary, church parlor and town hall."

HOME AND FOREIGN NOTES.

Consecration of the Bishop for Mexico.

On Wednesday, December 14th, at the first consecration service ever held in the State of Texas, the Rev. Henry Damerel Aves, LL.D., was consecrated Bishop of the missionary district of Mexico, the ceremony taking place in Christ Church, Houston, where he had served as rector upwards of twelve years. Morning prayer was said at 9 A. M., and at 10:30 the long procession entered the church. It included, in addition to the clergy of the diocese, visiting clergy, attending presbyters (the Rev. C. S. Aves, brother of the Bishop-elect, and the Rev. T. B. Lee), and the Bishop-elect, the Bishops of Kansas, West Texas, Louisiana, Arkansas, Texas, Oklahoma, Alaska and Dallas. The office of Holy Communion was sung to Woodward's service in E flat, the presiding Bishop, the Rt. Rev. Dr. Garrett, Bishop of Dallas, celebrating, and the Bishops of Alaska and Oklahoma assisting. Dr. Garrett concluded a powerful sermon with the following charge:

"You have not chosen this work yourself, but He, through our agency, has chosen you to bear the 'Faith once for all delivered to the saints' in its **primitive purity and power** to all who will receive it at your hands.

"Stand in your own lot. Avoid all entangling alliances. Study to be quiet and to do your own work, in your own way, as God shall give you grace and opportunity. Let not solitude distress, nor foes dismay, nor hardship weary you. If the 'first fruits of the Spirit' manifest themselves in others called by many names who 'follow not with you,' rejoice in the overflowing richness of Divine love, but **do not swerve from your own steadfastness on that account.**

"Brother beloved, we do not lightly give you up to this great work. Our hearts are sore because you leave us. Many an eye is wet to-day because of the loss we suffer. And yet, our grief is swallowed up in joy because the lot has fallen upon the best we had to give, and the most worthy has been chosen for the advanced post of greatest difficulty and danger.

"And now we commend you to God and to the word of His grace which is able to build you up and to grant you an inheritance among all them that are sanctified. Amen."

The Bishop-elect was presented by the Bishops of Texas and Arkansas, and all the Bishops present, with the "attending" presbyters, took part in the laying on of hands. Among the gifts to the new Bishop were a set of vestments, a copy of the Prayer-book in Spanish and English, and a gold pectoral cross set with a single emerald.

The American Church Missionary Society held its annual meeting on St. Andrew's day at Providence, R. I. On the evening before its leading members had been the guests of the Churchman's Club, at which about 250 of the best business men of the State were present. Bishop Brent was the speaker of the evening, and dwelt long and earnestly on the important issues involved in our possession of the islands. The Rev. Albion W. Knight, Bishop-elect of Cuba, also spoke, holding before his audience the prospect, distant, but to be kept in view, of a Cuban Church with native clergy. President Schieffelin gave some account of the society's work in Latin America. The celebrant at the Holy Communion

on the following morning was Bishop McVickar. In the afternoon the Rev. E. S. Travers, of Trinity Church, Boston, outlined the proposed Junior Clergy Missionary Association. A staff of men must be trained to speak about the work of various fields, and so permit missionaries the rest they have earned when they come home, and create for the Board of Missions as many hundred secretaries, at least educational secretaries, as it can use. Mr. Benjamin, four years post-office inspector in Cuba, read a paper on some of the features of Cuban life and manners. In a country where two-thirds of the people could neither read nor write, all sorts of superstitions are rife. The names of the Persons of the Trinity are invoked to charm screw-worms out of cattle, and the Bible is so little known that when Mr. Benjamin told the story of Esther to a party of Cubans he was asked if that interesting novel was printed in Spanish. Much benefit has been conferred on the Roman Church in Cuba by the separation of Church and State, as well as by the competition of Protestant missions. It was, in fact, stronger and more popular than ever before. Miss Julia C. Emery spoke of the help which missions would receive from better religious instruction in the home, and Miss Lucy C. Jarvis made an address in which she advised that a start be made with boys and girls in the study of missions. A very successful meeting was held in All Saints' Church in the evening, Bishop McVickar presiding, at which addresses were made by the Bishop, the Rev. Dr. Knight, Rev. Dr. Darlington, and Rev. Dr. Kinsolving.

The Church and the Colored People.—A remarkable missionary mass meeting was held in Trinity Church, Brooklyn, L. I., on the evening of the 5th ult., the Bishop, Rt. Rev. F. Burgess, presiding, the special object of the meeting being the work among the negroes in the parish of St. Augustine's, the Rev. G. F. Miller, rector, and that of Jamaica, L. I., in which the Rev. H. S. McDuffy is earnestly laboring among the colored people. Three colored clergymen of the diocese occupied seats in the chancel with the Bishop and other clergy. The Bishop pointed out that Christianity alone could raise the negroes in the South from their present degenerate condition, and Archdeacon Wrigley said the condition of the South as regarded the negro was practically one of anarchy. Some startling facts and figures were given by other speakers, and the Rev. Dr. Stires, rector of St. Thomas', Manhattan, pleaded earnestly for funds to build a respectable church instead of the wretched ruin in which the people of St. Augustine's worshiped. Ten thousand dollars has already been promised conditionally toward this object, and it is hoped that the public will be convinced of the absolute necessity of the work.

A Celibate Companionship.—Eight priests of the Church—names not given—have solemnly enrolled themselves as a religious order having its headquarters in Philadelphia, and to be known as the "Congregation of the Companions of the Holy Saviour." The rules of the order include a vow never to marry, and their place of worship is a church very closely imitating, both as regards the structure and the internal fittings, well-known Roman Churches in Italy, including a lofty campanile—the only one in America—copied from one in Rome. The work of the Companions is to visit the sick in the hospitals and in their homes, pray with the dying, and in other ways contribute, as far as lies within their power, to the betterment of the lot of all the afflicted within their reach. Father McGarvey, the founder and head of the order, gives the number of communicants belonging to the church as 700. The organization is under the direction of the Bishop of the diocese, and several young men in training for holy orders reside in the same house with the Companions.

A Bi-centenary Celebration.—The Mayor of New York City, the President of the Borough of Queens, the Rev. Morgan Dix, rector of Trinity Church, Manhattan, and the rectors of the colonial churches of the old Town of Newtown, Jamaica, Flushing and Hempstead, took part, about six weeks ago, in celebrating the two-hundreth anniversary of the founding of the Church of St. James in Newtown, L. I., by the Rev. W. Urquhart, a missionary of the English Society for the Propagation of the Gospel. Mr. Urquhart's labors in organizing what was then known as Jamaica parish, including Newtown, Jamaica and Flushing, were rendered arduous by the persistent opposition of "Dissenters and Quakers," as well as of the Governor, Lord Cornbury. A handsome porch was erected in front of the church to his memory. His successor, Rev. T. Poyer, also from England, was shipwrecked on the shores of the island and narrowly escaped drowning. He was strictly boycotted by the storekeepers—the miller told him to eat his grain whole, as his hog did—his small salary was unpaid, and at last, in despair, he begged to be allowed to give up and return to England, but before he could do so he died of smallpox. In 1755 the Rev. S. Seabury, so well known as the first Episcopal Bishop in the United States, was appointed to the parish of Jamaica, and six years later obtained for Newtown a royal charter which is still in perfect preservation, and under which the church works today. The present rector, the Rev. E. M. McGuffey, is a son of the well-known author of school books. Under him the congregation of Newtown church has greatly increased and the building has been completely renovated. The celebration services included one on the evening of Sunday, November 20th, at which addresses were delivered by the pastors of the First Presbyterian, Methodist Episcopal, Reformed Dutch, and Baptist churches, their respective places of worship being closed for that evening. On the following Tuesday, the church's two-hundredth birthday, there was a celebration of Holy Communion in the morning, and an evening "historical" service, in which the Rt. Rev. F. Burgess, Bishop of Long Island, the Rev. Dr. Dix, the Mayor of New York, and many others took part.

Clerical Mayors.—There are now three clerical Mayors of boroughs in the English metropolis. The Rev. H. Russell Wakefield has been elected for a second term of office as Mayor of St. Marylebone. The Rev. A. W. Jephson, vicar of St. John's, Walworth, well known for his work on the old London School Board, is Mayor of Southwark, while the Rev. Alderman J. H. Anderson, rector of Tooting Graveney, is Mayor of Wandsworth, the largest borough in the metropolis.

The shocking condition of the employment agency traffic in New York City has reached the public through the work of the Woman's Municipal League and the newspapers. Of fifty employment agencies investigated thirty were found where they sent women to disreputable resorts. The League is at work through the State Legislature for a law which will forever put an end to this appalling state of things. Miss Florence Keller, the League's investigator, has written an article which will set housekeepers thinking seriously of their responsibility to the persons in their employ.

The Roman Archbishop of Westminster, England, has given to his clergy the Pope's definite instructions relative to ecclesiastical music. Women are under no circumstances to form part of the official choir, and no instrument save the organ is to be used, save by special license of the ordinary, which may only be granted on rare and exceptional occasions.

At a meeting held recently in aid of the Bishop of London's Fund, the Bishop presented his balance-sheet, from which it appeared that owing to the unavoidable expenses and frequent calls upon his purse his Lordship is $25,000 poorer today than when he accepted the metropolitan see. Postage and stationery mount up to nearly $2,000.

In a recent lecture in Baltimore, the Rev. Thomas J. Campbell, S. J., an authority on sociological questions touching upon the progress of the divorce evil, put the whole matter in a concise and telling form in these words:

"Speculations are rife as to the probable outcome of the struggle at Port Arthur. If the Japanese are successful in the war now being waged in the East, will there be a 'yellow peril?' Will there be a tidal wave of pagan invasion that will shake the foundations of civilization? Probably not. But if the people of America keep on in the way they have been moving for past years, so far as marriage and divorce are concerned, there will be no civilization to destroy. Where there are no Christian families there is no Christian civilization. France is now engaged in a relentless war against Christianity, but America is doing more in the matter of divorce to destroy Christian civilization than all Europe."

ORDER OF ST. BENEDICT.

The rule of the Order of St. Benedict, established nearly 1,400 years ago, is strictly observed today by the Benedictine Monks of Painsthorpe Abbey in England, members of the Anglican Church whose monastery is situated in Kirby Underdale, a Yorkshire village, and comprises a plain country house and garden with about thirteen acres of pasture, presented to them by Lord Halifax. The revival of the order in England received the special approval of the late Dr. Temple, Archbishop of Canterbury, who also solemnly approved and signed the canonical election of the first Abbot, Aelred Carlyle, originally a medical student, but from childhood an aspirant to life under the Benedictine rule. The daily round of this life may be interesting to many readers. It begins at 2 A. M. with singing the Night Office, a service which lasts from one and a half to two and a half hours. At 6 A. M. the brothers meet again to sing Prime, followed after a short interval, during which each brother puts his cell in order, by Terce. Then comes Pittance—coffee, porridge and bread, eaten standing, in ten minutes. At 7:45 the monks begin work, in kitchen, poultry and live stock yards, and workrooms where church embroidery and metalwork are carried on. A quarter of an hour before noon Sext is sung, then comes Meridian, a period for repose lasting till 2 P. M., when Nones is sung, to be followed by the resumption of work till 4:30. Vespers and private devotion fill the time to 6 P. M. Supper is then taken, and at 6:30 the strict rule of silence, which has lasted throughout the day, including meals, when the reader only is heard, is suspended for one hour and the brethren meet for conversation in the garden or common-room. At 7:30 Compline is sung, at the conclusion of which all retire to their cells to remain there till the bell again summons them to the Night Office. On Sundays the brethren partake of the Holy Eucharist in Kirby Underdale church at 7:30 A. M., and at 9:30 the Abbot catechizes the village children. An hour later the monks, with six of the villagers, form the choir for the second celebration, another of the monks serving. In the afternoon, all walk together in the country with the parish priest till vespers at 3:30. One of the brothers later takes a Bible class attended by the village lads, in the rectory, and at 6:30 P. M. they again form part of the choir at evensong in the village church. The medical help which the Abbot is able to afford is constantly in request and gladly rendered, and none who ask for food at the monastery are ever turned away, some hundreds in the course of the year receiving a dole of cocoa and bread—not at the cost of the brethren, they being too poor, but of a King's Counsel and M. P., Mr. H. C. Richards. The study of true plainsong is earnestly pursued at Painsthorpe, and it is intended to form there a **Scola Cantorum.** A Boys' Home for poor and friendless boys has also been established near Birmingham. A convent of Benedictine nuns, whose chaplain was licensed by Bishop Temple, was the first house of the revived Order to be established in England. Abbot Aelred and a brother monk are at the present time traveling in this country, and have been guests of the Bishop of Fond du Lac, in whose diocese an independent house of the Order may possibly be established.

The American Bible Society has recently received a number of interesting communications from its agent in Japan, showing the remarkable opportunity that is open for doing good among the wounded Japanese soldiers. From his reports we learn that more than 32,000 New Testaments and copies of single Gospels have already been distributed in the different hospitals, and requests for more are constantly being received. Every opportunity is given by the authorities for the distribution of Christian literature, and many of the wounded men are apparently eager for information and instruction. Of the pocket edition of the Gospel of St. Matthew, 48,000 copies have been published and largely distributed in different localities during the past six months.

The Very Rev. H. Martyn Hart, D. D., Dean of St. John's Cathedral, Denver, having completed twenty-five years of service in that position, has received from the people of Denver, of all congregations and all classes, a valuable assurance of their esteem and affection. At a public reception tendered to him, and which was attended by several hundred persons, he was presented with a silver table service, a loving cup, an automobile, and a striking watch. Mr. S. F. Rathvon, speaking in behalf of the donors, said: "It is impossible for us to express our appreciation for his (Dean Hart's) loving kindness. To do it by words is more than I will attempt, to do it by gifts would impoverish us. It remains, then, to say what little we can, and give what little we can, to commemorate this occasion." Dean Hart replied: "If Mr. Rathvon found it impossible to tell me how you feel towards me, what can I do toward telling you of my feelings for you. I will not attempt it. I will simply say that I came to Denver because I thought God called me, and I hope and expect to stay. I hope the bonds between me and my people will never, never break."

The Rev. John London, Louisburg, N. C., writes to the *Church Standard* a strange story of the chair known as St. Peter's Chair in the cathedral in Rome. The faithful, he says, are told that St. Peter sat in this chair when he was at the head of the Church in Rome. On the frame of the chair is an inscription in Arabic which reads, "God is God and Mahomet is the prophet of God." This is said, by local guides unable to read Arabic, to have been engraved by the Apostle himself,—more than 500 years before Mahomet was born. In June 1867, Pope Pius IX., with the purpose of making the chair a special object of veneration during a jubilee, had the bronze covering which had concealed it for over 200 years, removed, and it was found to be a structure of solid oak, inland with ivory plates, on which are engraved the labors of Hercules and other pagan figments. "The Life of Pope Leo XIII," informs us, however, that "there are preserved in the Vatican archives authentic documents referring to this chair, dating from the fourth century down to our time." In four centuries, however, a good many things may happen and a good many traditions may spring up and gain belief. What one would really like to know is how a chair that was probably used by the Pontifex Maximus in heathen Rome in the time of some, at least, of the Emperors, came to be inscribed with the Mahomedan Creed, before it was adopted as the throne of the Pontifex Maximus in Christian Rome. Those who discovered the meaning of the Arabic inscription, and had the oaken frame discreetly covered with bronze, knew perhaps something about it.

Every policeman in New Zealand is an agent of the National Employment Bureau to watch for and report all opportunities for work. The State railways carry the unemployed where they can find work, the fares being advanced by the Government, to be repaid by the worker when he is able. Eight hours is the standard day, and a half-holiday is required each week. Even the stores must close early. Short hours are regarded as of vital moment in New Zealand. They mean leisure and vitality for self development and civic and social activity. Strikes and lockouts have been abolished. Labor difficulties are settled by judicial decision. There has not been a conflict between capital and organized labor in the nine years since the Arbitration act went into effect in 1895.—Professor Frank Parsons.

The Pope Bicycle Daily Memorandum Calendar for 1905 contains a memorandum leaf for every day in the year, and 365 original sayings in favor of good roads, good health, outdoor exercise, and that great vehicle of health-giving, the modern bicycle, by our most eminent living men of marked accomplishment. The calendar is free at Pope Mfg. Co.'s stores, or any of our readers can obtain it by sending five 2-cent stamps to Pope Mfg. Co., Hartford, Conn., or 143 Sigel St., Chicago, Ill.

Whittaker's Churchman's Almanac for 1905 enters upon the second half-century of its publication, at which point it doubles the period of existence of its predecessor, the old Stanford and Swords Almanac. Thomas Whittaker has also upon his list the Church Calendar in scroll form for hanging, the Calendar of the Girls' Friendly Society, and the Calendar of Lessons for Prayer Desk and lectern use.

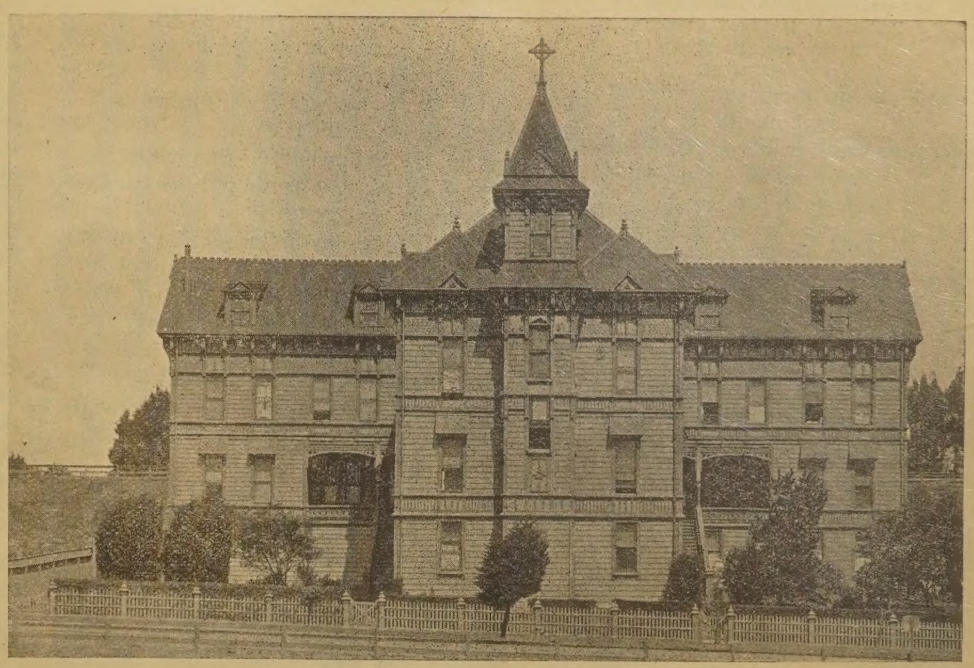
Thomas Whittaker has reeently published, in popular booklet form, "Parsifal and Galahad, the Quest of the Ideal," by Helen Isabel Whiton, Ph. D. (Columbia.)

If there is one person to whom you feel dislike, that is the person of whom you ought never to speak.

The Old Ladies' Home.

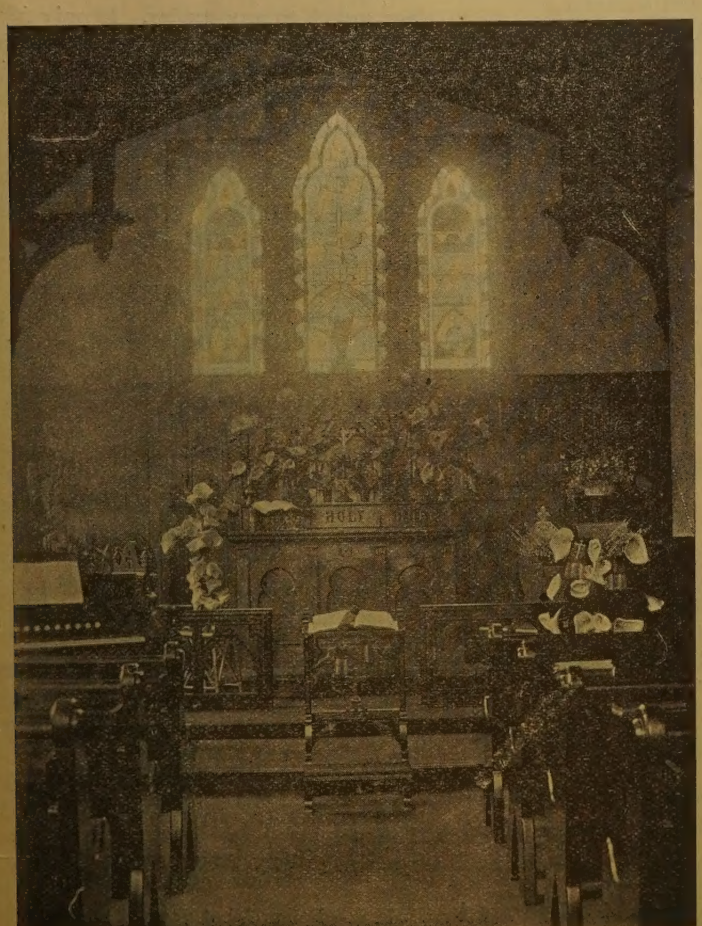
The first of the church's insti stitutions in California, the Protestant Episcopal Home for Old Ladies owes its existence to a suggestion, and to the personal interest of the first bishop of California, the late Right Reverend Father in God, William Ingraham Kip.

Acting under his counsel a meeting was held and steps taken to provide a home for aged and indigent or lonely women of the church. This was in January 1869, and in the following year the Home was incorporated under the laws of the State of California. The quarters of the Home were at first on Silver street; there twelve inmates were provided for As the number increased many changes were made in location, until in 1887 the present commodious building was erected on Golden Gate avenue, between Masonic and Central avenues. This Home is well suited for the wants of aged women, every room being sunny and heated with hot air. A beautiful chapel entered from the Home affords a place of worship for the family, at present numbering twenty-seven members. The property for the institution has been acquired through bequests, notably that of the late George C. Johnson, and the same having been wisely invested, an amount was obtained sufficient for the erection of the present building, while other bequests have helped in the maintenance of the Home. There is also an endowment of ten thousand dollars. This sounds very fair, but to maintain the institution requires seven thousand dollars annually, and, as the State no longer aids the aged, the problem of meeting this expenditure has been and *is* very serious.



THE HOME.

We cannot now close the Home nor abandon the old ladies, who have put their trust in the Church's care. The managers have been obliged to resort to entertainments and other devices in order to raise funds from the general public to carry on the work which should be supported by the church. The Pound offerings from some of the parishes of the city have been of much assistance in one way; but with the exception of the Thanksgiving offering little help is received outside the city. With a fifty thousand endowment, and the assistance obtained from annual subscriptions, Thanksgiving offerings and other gratuitous help, the Home would be on a fairly firm basis.



THE CHAPEL.

From the Constitution.

ARTICLE I.

This Association shall be known as the "Protestant Episcopal Old Ladies' Home."

ARTICLE II.

The objects of the Association shall be to establish and sustain a charitable institution for the permanent care and maintenance of the poor, aged or infirm women, members of the Episcopal Church, who may be, from any cause, incapacitated from taking care of themselves, and such others as the Ladies' Board of Managers may think entitled to its benefits; and also the temporary residence of Christian women.

ARTICLE III.

Any person contributing Five Dollars annually to the funds of this Association shall be considered a member thereof; and any one contributing One Hundred Dollars at one time shall be considered a life member, and shall be entitled to all the privileges of annual members.

The money so contributed shall be paid into the treasury of the Ladies' Board of Managers. Certificates of life membership shall be signed by the President and Secretary of the Ladies' Board of Managers, and countersigned by the President of the Association.

ARTICLE IV.

The officers of this Association shall be a President, a Vice-President, a Secretary and a Treasurer, a Board of Trustees and a Ladies' Board of Managers.

Bequests.

Persons desirous of making bequests to charitable objects could not select a more worthy institution than this.

FORM OF A BEQUEST OR DEVISE.

I give, devise and bequeath to the "Protestant Episcopal Old Ladies' Home," of San Francisco, California,.....dollars, in U. S. gold coin, or the fol'owing described lots of land or other property [as the case may be].

The following resolution was adopted at the annual meeting, April 1900:

Resolved, That it is the sense of this meeting that the Trustees be and they are hereby requested to set aside as a permanent fund for the protection of the inmates of the Home the sum of Ten Thousand Dollars.

THE PACIFIC CHURCHMAN

Official Organ of the Diocese of California, and published in the interests of the Protestant Episcopal Church in the Seventh Missionary District.

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Entered at the San Francisco Postoffice as second-class matter.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY,

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "Tthe Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CALENDAR.

1. Circumcision. Sunday after Christmas.
6. Friday. Epiphany. Fast.
8. I Sunday after Epiphany.
13. Friday. Fast.
15. II Sunday after Epiphany.
20. Friday. Fast.
22. III Sunday after Epiphany.
24. Tuesday. Opening Diocesan Convention.
25. Wednesday. Conversion of St. Paul.
27. Friday. Fast.
29. IV Sunday after Epiphany.

OFFICIAL JOURNAL.

November 20—Sunday next before Advent—A. M., at Fort Yellowstone, Wyomin, officiated and preached.

27—Advent Sunday—A. M., at Fort Yellowstone, celebrated the Holy Communion and preached.

30—Received Ernest Cyril Davies as a candidate for Priests' Orders.

December 1—On due nomination, appointed the Rev. Louis Childs Sanford Dean of the Convocation of San Francisco.—Licensed the Rev. James Simonds, of the diocese of Nova Scotia, to officiate in this diocese.

5—Returned to the diocese.

6—On due nomination, re-appointed the Rev. Harvey Stickney Hanson Dean of the Convocation of the San Joaquin.

11—III Sunday in Advent—7 A. M., celebrated the Holy Communion in the Church Divinity School chapel.—11 A. M., in Church of the Holy Savior, Santa Clara, blessed new organ and dossal, and confirmed eight with sermon and address.—P. M., special confirmation of one in chapel of Seamen's Institute, San Francisco.—Evening, in the Church of the Advent, Oakland, confirmed twenty-four with sermon and address.

12—P. M., at meeting of Standing Committee.

14—P. M., meeting of Directors of St. Luke's Hospital.

15—A. M., in the church of St. Matthew, San Mateo, assisted by the rector, the Rev. N. B. W. Gallwey, married Mr. Philip Moylan Lansdale and Miss Mary Evelyn Nichols.

18—IV Sunday in Advent—A. M., catechized Sunday School of St. John's Church, Stockton. In St. John's, Stockton, blessed Communion Vessels given as a memorial of the late Mr. Hewlett, and a private communion set given as a thank-offering for preservation from a serious peril. Confirmed ten with sermon and address.

21—St. Thomas' Day—A. M., in Trinity, San Francisco, blessed alms-basin given as a memorial of the late senior warden, Major William Burchell Hooper. Celebrated the Holy Communion and made an address.—P. M., meeting of Board of Missions.—Gave Letter Dimissory to the Rev. Floyd J. Mynard to the diocese of Montana.

23—P. M., in Trinity Church, San Francisco, took part in the burial service of the late William Alvord.

WILLIAM F. NICHOLS.

The address of the Rev. C. M. Marrack is 1925 Octavia street, San Francisco.

The Secretary of the Convention desires to publish in the **Pacific Churchman,** issue of January 15, 1905, the list of clergy now at work in the diocese, whether canonically connected or simply acting under license of the Bishop. Any clergyman who has recently changed his address, or any clergyman who has any doubt of the correctness of his recorded address, will confer a favor by sending his correct address to the Rev. Mardon D. Wilson, 721 California street, San Francisco, by January 10th.

The secretary of the Dioceson Convention wishes to publish in the next issue of the **Pacific Churchman** some results of the tabulation of parochial reports. To this end he urges those clergy who have not sent in their reports to do so at their earliest convenience.

We would draw especial attention to the account of St. John's Church, and the notice of the proposed celebration of the Golden Jubilee of this old and well-beloved parish. The fact of fifty years of continuous life of a parish is notable in this new land, and we desire to add our word of hearty congratulation and God-speed to this old parish and hard-working and zealous rector.

The annual meeting of the Maria Kip Orphanage Society will be held at the Diocesan House, 731 California street, Monday, January 9th, at 2 P. M., for the election of officers and the transaction of such other business as shall come before the meeting.

The December number of the **Spirit of Missions,** two extracts from which are to be found on page 10 of this issue, is full of good things, much more interesting, we venture to say, than the average novel, to any reader. If only for its attractive contents, every Churchman should subscribe to this monthly review.

AN OFFERING TO GLADNESS

Make a joy in your heart unaccountable and satisfying by a gift to gladden four hundred and forty-seven clergy, widows and orphans who are on our list. Many of them in need now. Multiply four hundred by "a living," and realize how great the need.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"

"God is not unrighteous, that He will forget your works, and labour that proceedeth of love; **which love ye have showed for His Name's sake, who have ministered unto the saints and yet do minister."**

You give to Missions, which is the WORK of the Church; give to the General Clergy Relief Fund, which is for the pension and care of the WORKERS of the Church.

To **give to send men to the front** is good; but "pure religion and undefiled" does not forget **those who have been** at the front also.

THE GENERAL CLERGY RELIEF FUND, THE CHURCH HOUSE, 12th and Walnut Sts., Philadelphia.

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer

P. S.—Be sure that your offering is sent to the General Clergy Relief Fund.

PERSONALS.

The Rev. J. Neilson Barry has resigned the rectorship of Trinity Church, Spokane, Washington.

The Rev. G. M. Cutting, rector of St. Paul's Church, Salinas, has established a Mission Sunday School in the neighboring town of Spreckels, and has already 60 children and six teachers enrolled.

The address of the Rev. W. H. Hoff tutor in mathematics and history, is 1923 Webster street, San Francisco.

The address of the Rev. Wyllys Hall, D. D., is The Edgemere, 731 Bush street, San Francisco.

The Rev. Wm. T. Manning, vicar of St. Agnes' Chapel, Trinity Parish, New York, has declined his election to the Bishopric of the new diocese of Harrisburg, Pa., and has accepted an appointment as assistant rector of Trinity Parish.

The Rev. E. T. Simpson, who relieved Dean MacIntosh at Honolulu, passed through San Francisco recently on his way to his home in Portland, Oregon.

The Rev. Allen K. Smith, for eleven years canon of Christ Church Cathedral, St. Louis, has accepted a call to the rectorship of Grace Church, Ellensburgh, Wash., in the missionary district of Spokane. The Rev. canon preached in St. Mark's, Salt Lake City, on his way, with his family, to his new home.

Pastor Charles Wagner, author of "The Simple Life," preached from the pulpit of All Souls' Church, New York, the Rev. S. D. McConnell, D. D., LL. D., rector.

G. Frank Shelby, director of St. Mark's Chapter, Denver, Colorado, has been appointed western traveling secretary of the Brotherhood of St. Andrew. Mr. Selby will begin his duties with the new year and will have his headquarters in San Francisco.

DIOCESAN NEWS.

From the meager accounts at hand, we believe we can say that the Christmas services have been so far as possible worthy of the congregations, of the choirs and of the clergy of San Francisco. There is the common story of tasteful decorations, reasonably large offerings and good if not always crowded congregations. All of which indicates a healthful state of religious growth in the diocese, which we are very glad to note. One of the editors of this paper had the very great pleasure of hearing the "Messiah" rendered most satisfactorily by the remarkably good choir of Trinity Church. This one editor could only be in one place at a time, but has no doubt that other services were equally well rendered in other churches.

For Christmas Day—At the City and County Hospital nearly all the wards were very tastefully decorated, the expense and the work being cheerfully supplied by the students of the several medical colleges and some of the professors.

By arrangements made by the chaplain a large delegation of the Christian Endeavor societies of the city sang Christmas hymns during the afternoon in the chapel and in the wards.

Oakland.—Trinity Church—Rector, the Rev. Clifton Macon — The **Messenger** contains the following items from the report of the rector and treasurer: Baptisms, 51 (6 adults and 45 children); present number of communicants, 183. A quarterly day of prayer has been established in this parish, and instructions enumerating the subjects for prayer are issued beforehand. The Advent day was on December 9th, beginning with Holy Communion at 7:30 A. M. A Litany service was held at 10 A. M. and 4 P. M. Prayers for Missions at noon, and evening prayer and sermon at 7:45 P. M., the Rev. Nelson Saunders being the preacher. The services were fairly well attended.

San Francisco—St. James' Church.—Rev. S. J. Lee, rector. At the annual parish meeting held on December 8 the following vestrymen were elected: Mr. Chas. H. Hubbs, senior warden; Mr. Frank H. Lockyer, junior warden; Mr. Thomas Wolfe, treasurer; Mr. W. W. Cross, clerk; Mr. Joseph Marshall, Mr. Joseph Oldham and Mr. E. J. Wittenberg.

San Francisco.—St. John the Evangelist—Rector, the Rev. Louis C. Sanford.—At the parish meeting, held on the first Tuesday in Advent, the rector presiding, M. E. F. Cheffins was elected Secretary, and nineteen names were presented for the vestry. The following were elected: Messrs. G. U. Hind, F. W. Van Reynegom, Jas. Rolph Jr., H. B. Maggs, A. T. Pannell, F. L. Southack, F. H. Eichbaum, W. B. Chase, B. McKinne, C. W. Eichbaum, and E. F. Cheffins.

The winter and spring vacations in the public schools of San Francisco are henceforth to be known as the "Christmas" and the "Easter" vacations, and the latter is always to include Easter Day and the week preceding, and this by order of the Board of Education. The propriety and convenience of this arrangement is not the only notable thing about it, for it is doubted whether the civil authority in this country has often, if ever before, adopted so much of the hallowed nomenclature of the Christian year.

You are not to wait for great occasions or to expect extraordinary abilities before you go to work for God.

Bad grocer confesses his badness by selling bad lamp-chimneys.

MACBETH.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

Church Extension Fund.

MONTHLY STATEMENT.

Amounts Received for the Year to December 26, 1904.

	Apportionm't	Rec'd
SAN FRANCISCO—		
Trinity	$1496 00	$374 00
Grace	1044 50	597 27
St. John's	264 50	86 95
Advent	242 00	6 32
St. Luke's	1268 50	690 14
St. Peter's	85 50	86 30
St. Paul's	393 00	90 02
St. Stephen's	222 00	111 40
St. Mary's	43 00	17 02
Good Samaritan	64 50	64 65
St. James'	44 50	32 91
Holy Innocents	29 00	32 74
OAKLAND—		
St. John's	176 00	113 30
Advent	273 00	138 10
St. Paul's	547 00	364 88
St. Andrew's	29 00	
Trinity	50 00	122 40
ALAMEDA—Christ	419 00	86 40
BERKELEY—St. Mark's	406 50	279 90
BELVEDERE—St. Stephen's	19 00	
CENTERVILLE—St. James	14 00	14 00
CORTE MADERA—Holy Innocents	14 50	17 40
HAYWARDS—Trinity	29 00	14 51
LIVERMORE—Grace	14 00	13 50
LORIN—St. Matthew's	5 75	3 20
MARTINEZ—Grace	36 50	8 80
MILL VAL.—Our Saviour	49 00	36 80
NILES—Trinity	10 50	10 50
PT. RICHMOND—Trinity	14 00	16 13
SAN RAFAEL—St. Paul's	217 00	144 90
SAUSALITO—Christ	131 00	81 00
WALNUT CREEK—S. Paul's	7 75	
AR. GRANDE—St. Barnabas	6 20	1 90
BELMONT—Good Shepherd	17 25	8 75
BEN LOMOND—St. Andrew.	14 50	3 80
GILROY—St. Stephen's	35 50	14 05
HOLLISTER—St. Luke's	16 00	11 80
JOLON—St. Luke's	4 50	4 60
KING CITY—St. Mark's	9 50	9 50
LOS GATOS—St. Luke's	37 00	30 50
MENLO PARK—Trinity	140 00	125 22
MONTEREY—St. James	10 50	15 75
PACIFIC GROVE—St. Mary.	46 00	63 35
PALO ALTO—All Saints	114 50	114 50
PASO ROBLES—St. James	29 00	15 10
REDWOOD—St. Peter's	31 50	15 59
SALINAS—St. Paul's	90 00	70 00
S. ARDO—St. Matthew's	3 50	5 00
S. JOSE—Christ	40 00	12 25
Trinity	321 00	326 00
S. LUIS OBISPO—St. Steph.	33 00	3 20
S. MATEO—St. Matthew's	447 00	497 28
" School	17 00	17 30
S. MIGUEL—St. John's	5 75	6 90
S. CLARA—Holy Saviour	47 00	23 50
S. CRUZ—Calvary	107 00	77 86
SO. S. FRANCISCO—Grace	8 25	
WATSONVILLE—All Saints.	41 00	39 05
BAKERSFIELD—St. Paul's	84 50	23 50
FOWLER—St. Michael's	19 00	29 28
FRESNO—St. James'	199 00	68 76
FRESNO FLAT—Christ		3 40
HANFORD—The Saviour	90 50	23 47
KERN—St. Barnabas	8 00	
MADERA—Trinity	11 50	5 00
MERCED—St. Luke's	23 00	
MODESTO—St. Paul's	19 00	19 00
SELMA—St. Luke's	23 00	13 20
SONORA—St. James'	30 00	22 04
STOCKTON—St. John's	358 00	149 07
TULARE—St. John's	9 00	9 82
TUOLUMNE—St. Michael's	31 00	5 56
VISALIA—St. Paul's	11 50	9 95

SUMMARY OF RECEIPTS:

Con. San Francisco	$3795 75	
Con. San Jose	1513 10	
Con. San Joaquin	387 35	
Other Sources	156 18	
		$5852 38
Disbursements		6788 78
Account Overdrawn		$ 936 40

THE CHURCH CLUBS AND MISSIONS.

Several of the Church Clubs of the country are doing useful work on behalf of missions by occasional meetings, at which the facts from the field are presented by missionaries and other leaders of the enterprise. Through such meetings it is often possible to bring home the real character of missionary work to busy men, whose influence will count in a diocese and parish. A typical occasion of this kind was the dinner given by the Pittsburgh Church Club on the evening of November 21st, to the Bishop of the Philippines. Two hundred or more Pittsburgh Churchmen, leaders in its industrial as well as its religious life, listened eagerly for nearly an hour to Bishop Brent as he gave a careful account of present Philippine conditions, political, social and religious, and the consequent responsibility of the American citizen and the American Churchman. The Philippine question, he maintained, is a moral question before it is a political question. The present relations of the American people to the people of the Islands abound in possibilities and also in great risks. The interest and enthusiasm deepened as the Bishop described the work undertaken on behalf of Americans and Filipinos in Manila, and among the pagan tribes of interior districts, both north and south. No one could listen to the careful analysis of the complex situation without the conviction that the Church in the Islands has a leader upon whom dependence may be placed to win results that will make for the building up of Filipino citizenship as well as for the carrying out of wisely planned Christian enterprises.

That this confidence is widely shared by leading government officials was shown by a message to the president of the club from the President of the United States. "I wish I could be present," telegraphed President Roosevelt, "at your dinner to Bishop Brent, for I should like to testify my regard for him. He typifies exactly the kind of American whom all good Americans should wish to see in any position, public or private, in the Philippine Islands, for only by having such men over there will we succeed in doing as we ought to do in those Islands."

Letters of similar character were received from Secretary Taft, who, while Civil Governor of the Philippines, had been intimately associated with Bishop Brent, and from ex-Mayor Low of New York.—**Spirit of Missions.**

THE CHURCH AND THE SIOUX INDIANS.

(By the Reverend F. W. Merrill, Missionary on the Oneida Reservation, Wisconsin.)

If there is anywhere in the United States, at any time of the year, a religious gathering which surpasses, or even equals, in interest, the annual convocation of the Indian congregations of South Dakota, I should like to know it. The Oneida Indians have a special love for Bishop Hare, who at his visitation to the reservation in 1873, did much to encourage the people in building their new stone church. It is a memorial of the venerated Bishop Hobart, grandfather of Bishop Hare. For this reason, if for no other, it was interesting for the missionary to the Oneidas to visit this gathering of the Sioux Nation. It was a meeting full of inspiration and missionary enthusiasm. The convocation was held this year at Bear Creek, South Dakota.

The first day was given up to greetings and the great feast, and what a feast it was! All day long the tables were filled and refilled and filled again. Late in the afternoon I began to wonder how much longer the provisions would hold out, but my host informed me that thirty head of cattle had been killed, 100 sacks of flour provided, and all other supplies in the same generous proportion.

The opening service of the convocation was most wonderful. The helpers, catechists and clergy vested at the house, and the long procession wended its way across camp to the booth. This missionary looked with covetous eyes upon the great crowd of native workers, who are graded according to services rendered. First come the helpers, who do simply lay work. Next in order are the catechists, who conduct services, then the senior catechists, each with a large red cross embroidered on his cassock. Then come the deacons and priests, and a nobel band of missionaries they are. The most striking figure was the Rev. Philip Deloria. Magnificent physically, with a splendid intellectual countenance, one only had to look at him to know that he was a leader among his own people; and this leadership was very marked during the days of the convocation. There was the quiet-mannered Holmes, acting as organist and interpreter when one was needed, and many others. This noble band of native helpers is one of the products of Bishop Hare's splendid boarding-schools. Alas, that some of them have been closed for want of funds!

Great regret and disappointment were expressed at the absence of their dear and venerated Bishop. His physician had absolutely refused to allow him to undertake the journey, involving, as it would, so much fatigue and hardship. A little mark of the thoughtfulness for the comfort of their Bishop was shown by the man who brought a barrel of Missouri River water fifty miles, so that his Bishop should not have to drink the surface water of that barren district.

The service was a celebration of the Holy Communion, the celebrant being the Rev. Edward Ashley, dean of the Niobrara Deanery. Twenty-six years has he been in this mission field. The entire work of providing for the entertainment for this vast number had been placed upon him. Lumber for the chancel and seating had to be carted sixty-five miles overland and put up under his immediate supervision, and the provisioning of the entire camp arranged for. He was the leading spirit of the convocation, arranging all the services, presiding at various meetings, directing the herald, interpreting for government affairs, settling family difficulties, general host, from early morning till late at night occupied with the innumerable affairs of the convocation, yet always quiet, never impatient and never hurried.

The entire service was in the Dakota language. The preacher was the Rev. W. J. Cleveland, of the Pine Ridge Agency, who has been a missionary in this field for thirty years. One knew by the appearance of the preacher that the sermon was scholarly and dignified, and the expression on the faces of the congregation showed with what interest and attention they followed the words. It was impossible to count the number of communicants. Rail after rail of devout Christians presented themselves to receive the Blessed Sacrament. There was a daily celebration of the Holy Communion at sunrise.

The closing service of the day at sunset was most picturesque. A great circle was formed, men on one side, women on the other. In the center were assembled the clergy, while on the outer edge, as a sort of body guard, were the cowboys, Indian and white, bedecked in buckskin and beautiful beadwork, while their restive ponies filled the air with the musical sound of jingling spurs and other accoutrements.

At every service there were present a very large proportion of the 2,500 Indians, who had come distances of sixty-five to 300 miles to attend the convocation. It was a noble gathering, inspiring, uplifting and encouraging. A large delegation of the Santees came a journey which took them two weeks to make; they would, of course, be the same length of time returning to their homes. Can any reader of **The Spirit of Missions** imagine what it means to take an overland journey in rough lumber wagons of 300 miles, involving a month's time?

One of the most interesting features was the women's meetings. All day long and until 11 o'clock at night they were holding their sessions. Ninety congregations were represented, and every delegate was anxious to tell her little story of the women's work in her own mission. As she finished her speech she came forward to present the offering from the women of her district. The offerings varied from $500 to $300, and at the close of the day these self-sacrificing women had presented nearly $2,500, their gift for missionary work in South Dakota and elsewhere. The sacrifice involved in this offering was equal to that number of thousands of dollars from one of our moderately wealthy congregations. It was wonderful, pathetic, humiliating. The convocation was in session four and a half days.

I wish there had been hundreds of visitors, besides myself, to carry back to home parishes the inspiration of that meeting. If every person whose littleness of heart makes him say, "I do not believe in missions," could have attended this convocation, never again would he dare to make that selfish remark, for he would have had the most abundant proof of what less than thirty-five years of missionary work has done to bring the fierce, warlike, heathen Sioux to this earnest Christian character. All honor to Bishop Hare and his

clergy for their self-sacrificing and faithful labor, which has involved such hardness as is almost beyond our comprehension. They deserve the support and encouragement of every Churchman in this land. While the Bishop is to be congratulated in having such a band of faithful, devoted missionaries, what shall be said of the wives of these same missionaries? It has never been my experience to meet before such a joyous, enthusiastic band of women. They enter into every part of the work with such heartiness, with never the suggestion that there is any hardship in their work, or that the isolation of reservation life brought with it such experience as would frighten the average Churchwoman, who only reads what her sister is doing in the mission field.—**Spirit of Missions.**

DIOCESAN NEWS.

St. John's Parish, Oakland.

1855—1905.

On the first Sunday after Epiphany, 1855, fifty years ago, the first regular service of St. John's, the mother church of Alameda County, was held in an upper room on the corner of Seventh street and Broadway, Oakland. It is proposed to celebrate the Golden Jubilee of St. John's on the evening of the Feast of the Epiphany, January 6th, and on Sunday, January 8th, 1905. The rector, wardens and vestry of the parish extend a cordial invitation to all persons who have in time past been members of the parish to be present and take part in these anniversary services. Especially do we urge upon all those who have been baptized or confirmed at St. John's to make their communion at the early celebration on the Sunday.

May we not count on you to set apart this Sunday to help old St. John's by your presence and such offering as you may be able to make toward cancelling the debt at present resting on the parish? We feel that if all will contribute something the parish will be entirely freed from debt. It may be of interest to you to know that at present current expenses are being met and your offering will be applied to the payment of a mortgage of $1,000 and a note of $750.

This letter may revive memories that have almost faded; of spiritual blessings and benedictions received within the walls of old St. John's; of hours of sorrow and bereavement, the cruel pangs of which were softened and consolation administered by those who had pastoral oversight of the spiritualities of the parish.

On Friday, at 8 P. M., a united service of the parishes of Alameda County will be held. The various clergy will be present and the Bishop of the diocese will be the preacher.

On Saturday, at 7:30 A. M., the Holy Communion will be offered with special intention for all those who have been connected with St. John's and have departed this life.

Especially shall we bear in mind at the early celebration on Sunday the Rev. Benjamin Akerly, D. D., who for over thirty-five years ministered to these people.

At the 11 o'clock service on Sunday the preacher will be the Rev. W. A. Brewer of San Mateo, the registrar of the diocese.

EDGAR F. GEE, Rector.

The vast gift of Eternity has been laid in your hands and mine; an Eternity not wholly to come, but one which is even now there. Shall we not use its hours aright?

We shall never be able to rest in the bosom of the Father till the Fatherhood is fully revealed to us in the love of the brother.

Sausalito. — Christ Church—At the parish meeting held on December 6th the following vestrymen were elected: Mr. A. Starr Keeler, Dr. Crumpton, Mr. W. D. Claussen, Mr. Thomas Penlington, and Mr. J. M. Kilgarif. Mr. Penlington was made Junior Warden and Mr. Claussen Secretary and Treasurer.

At a meeting of the vestry of Christ Church, Sausalito, held on December 6, 1904, it was decided to print and circulate among the parishioners the minutes of the annual parish meeting just adjourned. We print the following extracts from these minutes, because we believe them to be of general interest and worthy of universal application.

The treasurer begged the indulgence of those present to a few comments on this statement, expressing regret that attendance was so small.

The vestry, he said, want to use this occasion, when the annual accounting of their trusteeship is made, for the purpose of securing a better understanding with the members of the parish.

Statements of this sort are undoubtedly dry, and, as a rule, seem to imply merely the fulfilling of a formality—but this should not be. In fact, it should be rather interesting to you to know how your money has been spent; what your vestry has done with it. The parish should understand that this is very much their affair, the vestry simply acting for them. It is from the parish that the vestry derives its powers, and as their direct agent it deserves and solicits their interest, co-operation, and even criticism.

There is a pretty general idea in all parishes that vestrymen are rather arbitrary people, expert at spending money and with a great habit of holding the open mouth of an apparently bottomless bag continually in the direction of the congregation.

The latter part of this theory is measurably true, but as a rule there is a much larger bag being held beneath theirs in the shape of current expenses and fixed contributions for missionary and other purposes.

In establishing a church it is impossible to get away from certain expenses. Salaries must be paid, supplies for the conduct of the service furnished, repairs made, insurance kept up. Beyond this every parish is expected to pay its pro rata towards the maintenance of missions, and is required to contribute a stipulated amount to what is known as the Convention Fund, or lose representation at the convention. Various other funds seek recognition, among which are the Disabled Clergy Fund, the Old Ladies' Home, the Widows' and Orphans' Fund, the Endowment Fund, Foreign Missions, and so forth.

We want you all to feel towards this matter as you would towards your own household or office expenses; the cases are sufficiently parallel. Don't put this off as the usual periodical begging appeal. The Church has its rightful place in the scheme of existence, and its support should receive as close consideration as food, or clothing, or rent, or insurance. Let us decide to keep out of debt. Let us use some of the cold calculation and deliberate economy in our daily life that we now display towards church offerings. You have need of a church; give it a dependable income.

National Sunday School Exhibit.

An exhibition of Sunday school apparatus, literature and methods of teaching is being arranged, in connection with the third annual convention of the Religious Education Association, which will be held in Boston, from Sunday, February 12th, to Thursday, the 16th. It is designed to make the exhibit as pedagogically complete as possible, and to show the plans and methods of instruction pursued by Protestant, Roman Catholic and Jewish Sunday Schools.

The exhibition is in charge of a committee consisting of the Revs. Richard Morse Hodge, D. D., of Union Theological Seminary; Milton S. Littlefield of New York and W. W. Smith, M. D., of the New York Sunday School Commission. The committee is collecting plans of Sunday School buildings, school furniture, text books, hymn books, reference works for teachers, Sunday School curricula, pictures, print and relief maps, models of oriental buildings, furniture, etc., and note books, drawings, relief and surface maps and other work executed by Sunday School pupils. For this purpose correspondence is solicited of Sunday Schools, publishers and manufacturers, who may desire to furnish material. The articles should be approved by the committee before they are shipped to Boston.

Communications should be addressed to the Chairman of the Committee on the Exhibition of Religious Education—Dr. Richard Morse Hodge, 700 Park avenue, New York City.

Our West Indian Neighbors.

Mr. Frederick A. Ober has just completed a work on the West Indies for Messrs. James Pott & Co., New York, entitled "Our West Indian Neighbors," containing 450 pages and 54 illustrations, which covers the entire field of the vast archipelago lying between the two Americas. The author regards these islands as in every sense important to the continued development of our country, and his acquaintance extends over a period of nearly thirty years, and his experiences include the adventures of a naturalist, an historian, general tourist, traveler and prspective colonist.

obliged to constantly apologize. In many of them the priest must count the repellant power of bad architecture among the influences that tend to darken the beauty and sweetness and light of the divine message. Some of them present the forbidding aspect of the mediaeval fortress, and some wear the meretricious adornments of the opera house. Some ever arouse the question, "Was the architect insane, or was he criminally negligent?"

I submit that the average clergyman and the average vestry are not fitted, by special learning or experience to build a church. Only repeated trial and failure beget skill in architecture. By this method of trial and failure we of California are indeed acquiring the experience, but too late. We are building churches that are not only inadequate to the needs of a growing population, but poorly located, not only inconveniently and unbecomingly arranged, but intolerably defective acoustically.

While we are looking and moving toward a centralization of authority, should we not do well to vest in the episcopate the right and duty to revise all plans and specifications for new church buildings? There are capable architects, several of them, among our communicants. There are public-spirited artists in this city, not members of the Church, who would gladly serve on a committee of advice to the Bishop. If every plan for a new church, great or small, were of legal necessity submitted to the Bishop and an advisory committee, the glaring defects of church architecture would be avoided. The parishes would profit immensely from the wisdom and experience of the committee. Unity and consistency of design would begin to appear in our church buildings. The smallest country church could be made beautiful though simple. The parish would be saved the ruinous penalty of building a church whose cost is beyond its means, entailing a debt that paralyzes for a generation its legitimate activities. The Bishop would have not only the authority but the duty to restrain a premature and unseasonable movement for the building of a new church and to forbid the selection or use of a site that would anchor a church in an unworthy position. The smaller parishes and the missions would enjoy the use of churchly and beautiful plans in the custody of the committee.

Perhaps the suggestion in this letter, which I do not, of course, expect to work any immediate result or to especially commend itself to others, comes with impropriety from a rector who may not look forward himself to the building of a new church. But if the plan could be realized, some of the future clergy of this diocese would be saved the mortification and the hindrance which some rectors in this diocese today experience in doing their work in inadequate, or ugly, or poorly-situated, or debt-burdened churches. Perhaps, too, some of the present rectors in the diocese would be saved from making the irreparable mistakes which wiser and more experienced clergymen than the majority of us have committed in the past.

We clergy come and go, leaving the result of our errors behind us. The Pastor Pastorum remains. We build churches, who have no wisdom or experience. The Bishop has seen many churches built and has before his eyes many monumental failures which others have wrought. His wisdom is riper and his outlook upon the diocese is comprehensive. Let us take a lesson from another Communion which in the wisdom of the world has always surpassed us. Let us place the responsibility for all permanent church building with the central and permanent authority.

BURR M. WEEDEN.

San Francisco, Advent, 1904.

"Spirit of Missions."

To the Editor of the **Pacific Churchman:**

I am glad to announce that the set of Spirit of Missions belonging to the diocese has, through the generosity of those who have contributed to the Binding Fund, been handsomely bound in half morocco, and has been placed on the library shelves in the Diocesan House.

The set comprises sixty-eight volumes, for the publication of the magazine began in 1836. Only one volume is missing, Vol. XV., containing the numbers for 1850. If any reader of the **Pacific Churchman** knows of the whereabouts of the volume for 1850 I should be glad to hear from him. W. A. BREWER, Registrar.

San Mateo, Cal., Dec. 5, 1904.

Diocesan Missions.

To the Editor of the **Pacific Churchman:**

Would it not be a wise plan to repeal the present canon which requires a quarterly offering for Missions and substitute a new canon making it the duty of every parish to remit to the Treasurer of the Diocese each month, say five per cent of the parochial income, to be used not only for Church Extension but for other Diocesan expenses, the percentage to be uniform throughout the Diocese and the rate to be fixed by the Convention each year?

This plan places in the hands of the Treasurer of the Diocese monthly a systematic offering for Diocesan needs, and each parish would in time learn to pay this just obligation promptly each month along with the coal, water and gas bill.

The above method of collecting funds will remove altogether the necessity of making frequent appeals to the congregation for Missionary offerings, and, furthermore, parishes like individuals frequently find it easier to pay on the installment plan.

The system adapts itself to the parochial income, and each parish would be bound to contribute **something,** but **only in proportion to its financial strength.**

Gifts or donations for a special purpose are not to be included in calculating the portion for the Diocesan Treasurer, but the amount remitted is to be based solely on the general income of the parish, such as pew rents, pledges, and offerings at services. Very truly yours,

NEWTON H. BARRY.

The American Church and Sailors.

To the Editor of the **Pacific Churchman:**

Glorious news for sailors reaches us from across the Atlantic, that on Trafalgar Day last, the recent American Church Conference at Boston had appointed a Commission of three Bishops, three Presbyters, and three laymen to report what can be done to enable the American Church to "take to the water," and to promote Divine worship on board all ships in American harbours, and on the high seas.

In 1897, the Conference of Anglican Bishops from all ends of the world, which met at Lambeth, resolved:

"That it is the duty of the Church to aid in providing for the moral and spiritual needs of our seamen of the "mercantile service ..... by the ministrations "of clergy specially set apart for this work." Alas to say that some Bishops on their return to their seaboard Dioceses, failed to give effect to their good resolution at Lambeth.

Twenty years earlier, the Convocation of Canterbury appointed a Committee to report "on the spiritual provision "for English seamen at home and in foreign ports." It is no longer "English" seamen that are sought to be provided for by the Church, but sailors of all nations, creeds, classes, and conditions, as far as means allow, in all parts of the world. Further experience has since been gained as to the best way of "launching out into the deep, and letting "down the nets." Much remains, however, to be done ere the worship of the Church on shore, in all its fullness, is extended to every ship of every nation, in every port, and on the seas. That, and no less, is the problem which the American Church Commission on sailors' spiritual needs has to solve.

When the Canterbury Convocation Committee on Sailors began its investigations in 1877, it issued a series of seventeen questions, as to what was being done by the Church, to the clerical and civil authorities in sixty-four British seaports. The replies formed the basis of four valuable reports, which did much to help the Church of a great maritime empire to "look towards the sea." A very different set of questions might now be asked of seaport authorities, ecclesiastical and civil; but it would not be a bad way for the Church Commission to obtain information as to what is not being done by seaboard Dioceses to minister to crews on their shores. Yours faithfully,

WM. DAWSON, Commander, R. N.

The Missions to Seamen,
11 Buckingham Street,
Strand, London, W. C.

CORRESPONDENCE.

The Christian Idea of Marriage.

To the Editor of the **Pacific Churchman:** A Suggestion.

In view of the lightness with which marriage is so often regarded and the serious evils of divorce, I am sure that churchmen everywhere appreciate the endeavor of the Church to raise the standard of marriage.

But are we going just the right way about it?

For our Church to pass canons, denying her blessing upon the remarriage of divorced persons, may help to mend the mischief of divorce, but it seems to me that we should anticipate the mischief by educating public opinion as to the dignity of the institution itself.

Marriage is an institution of such importance to human happiness and social order that it needs to be safeguarded by a refined and intelligent social sentiment, and based upon sound moral principles.

Canon law is at best legal and restrictive. You cannot make a man moral by statute, and it seems to me that instead of confining our activities to divorce legislation we should assume the leadership in a campaign of education. Our text books are before us, the Bible and the Prayer Book. The principles are very well summed up in the marriage service: Matrimony is an honorable estate, instituted by God, and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly and in the fear of God.

Instead of emphasizing the penalties of breaking the bond, let us emphasize the principles which constitute the bond.

I.

How shall we proceed?

Let us go back to first principles. We need to have it clearly understood, first, that marriage lies at the very basis of organized society; next, that the conditions of a happy marriage are health, common intellectual interests and a religious belief held in common between husband and wife.

Platitudes! someone says. Sound principles, I say, and good common sense, without which marriage must be a failure.

Besides these simple general conditions there are others absolutely essential to marital happiness—mutual esteem, respect and reverence.

In the Christian idea marriage is a spiritual relation. It is not based upon that love which takes love's name in vain. Our young people need to be taught, somehow, that neither passion nor emotional sentiment will stand the strain and stress of daily life. There must be present true esteem, respect and reverence, and love, the love which comes from God.

The Christian idea of marriage, then, is this: the joining together of a man and woman, properly mated, in a spiritual bond for life: "To have and to hold from this day forward * * * till death us do part."

Marriage is preceded by a betrothal or engagement, and engagement to marry should be made public. Secret marriages are generally imprudent.

All the world loves a lover, and society has a vested interest in marriage. Such interest on the part of parents, friends and neighbours dignifies betrothal and safeguards the dignity of marriage.

As one of the prerequisites to marriage the moral law demands chastity, chastity in the man as well as the woman.

There is a coarse and brutal theory abroad that marriage condones immorality in the man. Let us rebuke that idea. Here lies one of the fruitful causes of domestic unhappiness. Let us appeal to the knightly chivalry of our young Western men and teach them Tennyson's gospel:

To love one maiden only, cleave to her and worship her
by years of noble deeds until they win her.

"For, indeed, I know of no more subtle master under heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thought, and amiable word,
And courtesies, and the desire of fame,
And love of truth and all that makes a man."

II.

In the words of the English Prayer Book, matrimony was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord.

How shall we teach young men and young women, that the family is normal and marriage its foundation?

That is no mere academic question. It is vital to the life of the republic. The loose morality of modern society robs many a house of the simplicity and sweetness of family life.

We must teach and preach the Christian idea of marriage in relation to the family.

III.

So much for the principles. What of their promulgation? There are certain well defined agencies: The home, the school, the college and the Church.

As to methods, I think it would be a good idea to make the whole subject the basis of a conference during the coming Convention week.

This side of the subject needs more than a debate in convention. It needs comprehensive treatment looking toward a campaign of education. It is a matter for consideration by trained men with well ripened ideas.

I would suggest a series of papers:

I. "The History of Marriage."

II. "The Christian Idea of Marriage."

III. "Marriage and Divorce."

I think such a series, properly presented, adequately debated, and generally reported, and perhaps printed in pamphlet form, would do good in the present state of thought in the State of California. D. CHARLES GARDNER.

Individualism in Church Architecture.

To the Editor of the **Pacific Churchman:**

There are few clergy in this diocese, if any, whose obedience to episcopal authority does not exceed the minimum which the canons define. Out of motives of both love and duty we make the "advice" or "suggestion" of the Diocesan to be prescriptive. A certain ancient Catholic princviple and a certain ordination vow incline us to recognize in the Bishop a spiritual father. Perhaps the day approaches when the laws of the Church will again explicitly invest the episcopate with the authority over clergy and vestries which the average churchman of today recognizes as implicitly inherent in the office. We need a central power in each diocese which shall bring about not uniformity, but unity, in doctrine, ritual, discipline. A prime cause of confusion in the hearts of children of the Church, and of scandal in the eyes of the world, would thereby be removed.

We of California have seen a high enough example of self-effacement, forbearance and statesmanlike wisdom in the episcopate, where the laws permit that office to be a ruling factor in Church life, to wish that its power might be extended to the solution of problems that breed sorrow and confusion of counsel in our midst. The precedent of impersonal rule, and of kindly tolerance of all legitimate interpretations of Catholic principles has been too firmly established for a successor to the episcopal office to depart from it with ease.

The evils of individualism in the Church have their symbol, though not their worst result, in our Church architecture. Our lack of strong authority in matters of ritual and discipline may only appear from analysis, and may be at any time supplied, in the individual case, by a voluntary seeking of episcopal guidance where the law does not literally compel obedience. But the Church building stands before the eyes of all men. If it is ugly, if its design is incongruous or unworthy of a sacred house, all men may know it. When individualism enters into our church architecture the time is already too late for any remedy to be applied. The message of the church building goes where the voice of the preacher does not reach. Men look upon the outer stones who never enter to witness the ceremonies of the altar. The stones work a subtle influence upon passers-by. They speak of the beauty of holiness, the love and peace of God, the mercy of of Jesus Christ, or, like the speakers before Caiaphas, they bear false witness of the Savior by their repellant ugliness and their confusion of outline. Who shall estimate the power and sweetness of the message that our churches about San Francisco Bay would preach to the careless world if they were only beautiful!

But few of them are beautiful. For most of them we are

LITERATURE OF THE DAY.

The Story of St. Paul: A Comparison of "Acts" and the Epistles.—H. W. Bacon (Houghton, Mifflin & Co., $1.50)—There can be no question but that the Professor of New Testament Criticism and Exegesis at Yale has written an extremely graphic and forcible book. Too graphic, sometimes, for occasionally he lapses into forms of expression which recall Matthew Arnold's irreverent comparison about the Holy Trinity. For instance, on page 18, we have the phrase, **"a tour de force** of the Almighty," and that sort of thing runs through the book. It is possible, quite, to put things in a way that will fasten them in the memory without the use of colloquialisms beneath the dignity of the subject; and may we add, of the author also? An adequate examination of the book would require more space than is at our disposal. But we venture to differ from its estimate of St. Luke's methods in the **Acts of the Apostles.** It was not the purpose of St. Luke to write a life of St. Paul, as Professor Bacon seems to assume, but to give the salient facts in the organization of the Church. Regarding it from that point of view, we take it that Ramsay's estimate of the book, and the clearly put conclusions of the writer of the article in **Hastings' Dictionary,** approach the truth much more closely than Professor Bacon's views, which are not always in harmony with each other. Nor can we always accept his somewhat arbitrary conclusions concerning interpolations and inaccuracies. It is a far cry from Conybeare and Howson to the Yale professor, but his book is well worth careful study and will richly repay it. If we cannot follow wholeheartedly whithersoever he would lead us, but feel constrained at times to protest against his guidance; yet in the end, we may find that the great Apostle, his aims, his thought, and the ends he wrought out, have lodged in our minds with a great gain of lucid apprehension.

Human Nature of the Saints.—Dean Hodges (Whittaker, New York, $1.00.—The Dean's pen, like Ithuriel's spear, reveals and spares not. Of course he does not use **"Saint"** in the limited sense of modern custom, but applies it to the whole body of the faithful. The book is full of sound sense and incisive teaching. There is a sermon on Confirmation which alone would make the book worth getting. We quote the following, both as an example of the Dean's methods and also because of its much-needed lesson. He is speaking of the "Offence of the Slanderous Saints": "Perhaps the heart of the matter is that the good who know by their own experience how hard it is to stay good find it easy to believe evil of the good. Anyway they do it. They believe evil and speak it. And it is a sin like stealing. It is one of the 'Sins of the Saints.'"

The Christian Opportunity. By the Archbishop of Canterbury. (The Macmillan Co. $1.50 net.)—This book is in every sense a worthy memorial of a visit laden with significance to the Church, both in America and in England. The visit was not merely a gain of friendship by a show of friendship, and the consequent closer union of the one church of the two countries, but already it seems likely to bear fruit in what may be far-reaching issues. But it is so much more than a memorial. It is a remarkable witness to the Archbishop's ability to say things worth remembering in the right way at the right time. He might have uttered ephemeral generalities; talked a great deal and said nothing; but it is rather surprising that he said so many good things in so short a time, and in the thick of such strenuous days.

The Wrong Way. Robert Elliott. (The Hazen Co. $1.50.)—With this pretentious effort at book-making the publishers enclosed a circular, much more skillfully adapted to serve their ends than to be a faithful guide to the merits of the book. It states that the author is a well-known clergyman of New York. We may assume, therefore, that his intentions were good, but the title indicates with delicious precision that he lost himself in the execution of them. For it is anything but a skillful treatment of the question it is said to deal with, and the "exceeding fidelity to nature" is that sort of fidelity which is the product of an unschooled fancy. Excess of eulogy provokes comparisons, which in this case are not to the advantage of the overpraised.

The Face Beyond the Door. Coulson Kernahan. (C. J. Armstrong & Co., New York. 40 cts.)—This is after the manner of an allegory, and the author has that peculiar, indefinable gift which only can make such work readable. This, at all events, is much more than readable. It is the story of a man who begins by questioning the eternity of life; but was more than convinced at last by the clear sight of the Face Beyond the Door. For his experiences and his reasonings we can only refer to the book itself, sure that its story, and the exquisite grace of its telling, will be our justification.

The Business Career in Its Public Relations. By A. Shaw. (Paul Elder & Co.)—This is the first fruits of the foundation of the Weinstock Lectureship on the Morals of Trade, in connection with the College of Commerce of the University of California, with the object of raising business standards and methods by the delivery and printing of lectures relating thereto. Mr. Shaw is editor of the American **Review of Reviews,** and his lecture shows both a wide acquaintance with his subject and much thought. It is a wholesome, candid, outspoken book, and ought to be the means of doing much good. Like all the publications of Elder & Company, it is beautifully printed and well bound.

The American Church Calendar. (Jacobs & Co., Philadelphia), is very useful, handy for the lectern, especially. But why can't the publishers of these things insert the special Psalms for special days just where they are wanted, instead of at the end or possibly in a worse place, as is the way of **The Living Church Annual,** for instance?

MAGAZINES.

The Nineteenth Century for December has Mallock's reply to his assailants in the last number, "Free Thought in the Church of England." Of course it is clever, but it is very characteristic also. Under rather a thin courtesy he seeks to drive his opponents to the wall. But it is worth reading. So also is an article on the Last Revision of Hymns Ancient and Modern. And there is a rich abundance besides.——**The Craftsman** for December is a particularly good issue. There is a very kindly but critical appreciation of William Keith, with a very good portrait, and his pictures, Upland Pastures and Mount Tamalpais. There are four remarkable Indian heads by Eldridge A. Burbank, reproduced by the Red Carbon process. Every one who has a liking for the beautiful and for what is really art should read this magazine habitually.——The January **Criterion, Twentieth Century Home** and **Pictorial Review** provide a wide variety of matter for their readers, but it is rather hard to estimate values in these days, when so much good literature can be had for ten cents. ——"Frenzied Finance," in **Everybody's,** waxes in intensity, and is proving a splendid "strike" for the magazine.

The Delineator devotes nearly seventy solid pages to feminine dress, with graphic illustrations, plain and colored, which ought to satisfy any reasonable woman—or even an unreasonable one, if such a prodigy exists. There are also good stories, hints for the designers of houses, table decorations, and fairy stories for the children.——**Impressions,** Paul Elder's Quarterly, is not great in bulk, but it is in quality. It contains the fairest and best criticisms of Ben Greet's **Hamlet,** as played at Berkeley, that we have yet seen, one of Adeline Knapp's charming little essays, some good poetry by Howard Sutherland, and other interesting matter.——**The Pilgrim** is laden with a great variety, ranging from fashions to the most prosaic household matters. H. H.

Joy does not mean levity, witty sayings or repartee—it is habitual serenity.—Gold Dust.

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Armenia.—The recent incorporation of the National Armenia and Indian Relief Association makes it very convenient and appropriate to forward funds for the thousands who are starving and freezing in Eastern Turkey, through their treasurers, Messrs. Brown Bros. & Co., 59 Wall street, New York.

Reliable information received from Dr. Norton, U. S. Consul at Harpoot, who, under the direction of the Government at Washington, visited the Sassoun region and has just rendered his report, gives the facts. Small bands of Russian and Persian revolutionists enter a town and barricade themselves. The Turks, irritated by their presence, order the indiscriminate killing of Christians, and thousands of helpless women and children, deprived of their husbands and fathers, plundered and burned out of their homes, appeal to Christendom for aid.

The Turkish Government announces that aid is being given and for a very short time distributes a cent a day for each individual, and then leaves them to starve. The Consul says: "Their case is one appealing most strongly to the sympathies of the benevolent. Rev. R. M. Cole of Bitlis, missionary of the A. B. C. F. M., is familiar with existing conditions and with the facilities of meeting the exigency." To him the association has cabled funds and pleads through its secretary, Miss Emily C. Wheeler of Worcester, Mass., for further aid.

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Mrs. Isabella Bird Bishop, the famous traveler, who died October 7th, has recorded her experience of Chinese converts to Christianity, and it deserves a wide circulation to correct the hard things often said of them by those who do not know whereof they speak, as Mrs. Bishop did. The converts, she avers, "live pure and honest lives; they are teachable, greedy of Bible knowl, edge, generous and self-denying for Christian purposes; . . . the best stuff in Asia."

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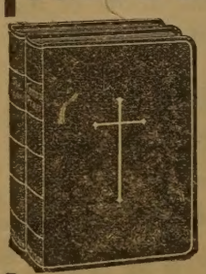

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